A

Funeral-Sermon

Upon Occasion of the

DEATH

OF

Mrs. LOBB,

Late WIFE of

Mr. Steven Lobb.

Preached by *SAMUEL SLATER*,
Minister of the GOSPEL.

Psalm CXII. 6. *The Righteous shall be in everlasting remembrance.*

LONDON:
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BRITISH MUSEUM

To the REVEREND

Mr. STEVEN LOBB.

Dear Brother,

GOD having made a great Breach upon you, by taking away her who was the delight of your eyes; and I having ſeen the Body ſhe left behind, laid to Reſt in its bed of Duſt, was ben by you put upon this laſt Office of Love, in Preaching o your People on that occaſion; nor did I draw back; ut being that very Evening ſeized by, and for ſome time ntinued under a Sharp Diſtemper, I could not Study a ew Sermon, but was forced to entertain you with one I ad Preached in mine own Congregation, but a little before, pon the Death of a Young Gentlewoman, Mrs. Suſan Hatchman; the Text put into my hand, as what in eer Health ſhe had choſen for that purpoſe: Well; it aving been Preached, you earneſtly deſir'd the Publiſhing f it, and would needs have it from the Pulpit ſent to the reſs; thereupon it is done; and I have enough, ſo it do uch good. I heartily ſympathized with you; for indeed I ve you; the good Lord ſanctifie the Affliction, and ſweeten , and make it up to you. I ſaid nothing in her Commendati-

on;

on; while many do not deserve it, she did not need it. Her works praise her, so do you, and the Tongues of them that knew her. I desire that he who can, would fill up her room, comfort your heart, help you in your work, and prosper it; and having been your God, be the God of your Seed, that those young Branches may flourish in his Courts, and bring forth much precious Fruit in their Season. I leave you where, I hope, I found you, under the healing wings of the Sun of Righteousness, which are able to cure all Wounds, and to supply all Wants; and so remain,

PRIVILEGIUM MUSEUM

November 20. 1691. Yours in the best Bonds,

SAMUEL SLATER.

A Fu-

A

Funeral-Sermon.

PHILIP. I. 23.

I am in a ſtrait betwixt two, having a deſire to depart and to be with Chriſt, which is far better.

PAUL being a Priſoner at *Rome*, where that Monſter of men *Nero* ſate in the Throne, ſent by *Epaphroditus* this Epiſtle to the Saints at *Philippi*, with the Biſhops and Deacons, among other Reaſons, to prevent their being offended at his Sufferings, which had fallen out to the furtherance of the Goſpel; his Bonds being famous in *Caſar's* Court and other Places, which gave people occaſion of enquiring into the reaſon of them, by which means they came to underſtand ſomething of Chriſt, and the Chriſtian Religion. Beſides many of the Brethren were by his Courage and Conſtancy encouraged to preach the word with greater boldneſs than before. Some indeed preached Chriſt out of Envy to him, that they might leſſen his Intereſt and Eſteem, and advance their own; But others did it out of a ſincere and holy purpoſe, to enlarge the Kingdom of Chriſt, and to maintain and confirm what *Paul* had delivered; for which he alſo now ſuffered, knowing he was ſet for the defence of the Goſpel: And he comforted himſelf with ſuch things as theſe: That however, the work was carried on, and the Name of Chriſt was as a Precious Ointment poured forth; and as for himſelf, his afflictions ſhould contribute to his Salvation, through the help of their prayers, and freſh ſupplies of Grace from the divine Spirit, truſting ac-

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cord'ng to his former Hope and Expectation, that he *himself* shoul not through any Terror be aſhamed to own and ſtand to what he ha preached; and that Chriſt ſhould be magnified in his Body; whethe it were by Life or by Death; of which two, which to chuſe he kne not, but was in a ſtrait about it, as he ſaith in the Text before us Wherein I ſhall take notice of, and offer to your Conſideration, thre things; and having with convenient brevity ſpoken to them, I ſhal preſent you with ſome Doctrinal Concluſions, and ſhut up this Diſ courſe.

1. Here is *Pauls* Judgment.
2. His Deſire.
3. The Strait in which yet he was.

Firſt, I ſhall conſider *his Judgment*, which we have reaſon to coun ſolid, and worthy of ſo eminent an Apoſtle. The *Object* about whic it was exerciſed, is the *Future State* of Believers, which they ſhal enter into, when their Places here ſhall know them no more. A for their *preſent State*, that condition in which they are, during thei abode here, he had given his thoughts concerning it, elſewhere namely, 1 Cor. 15. 19. *If in this life only we have hope in Chriſt, we ar of all men moſt miſerable.* We might very well paſs in the world for company of Fools and Madmen, ſhould we keep under our bodies a we do, and deny our ſelves the free uſe of thoſe outward Comfort which others do abound in; and expoſe our ſelves to ſo much Con tempt and Scorn, ſo great Hatred and Reproach, ſo many Loſſes, Croſſes, Sufferings and Perſecutions, if we had not a firm and well grounded Aſſurance of ſomething, yea, enough in another world, to make us an abundant amends and recompence for all the troubles and vexations of this. So that he there readily yields, That as to preſent Temporal Enjoyments, the condition of Wicked Men is of the two, more deſirable; which hath been a great and ſore Tempta tion to ſome Gracious and Holy Perſons; as you may ſee, if you pleaſe to peruſe the 73*d* Pſalm, from the 1*ſt* to the end of the 14*th* verſe. But in the Text before us, he ſpeaks of a *Future* State, into which the Saints ſhall enter, when they take their flight, and mount up with wings as Eagles, unto that delightful Place which God hath prepared for their Eternal Abode. And he gives us his Judgment of this State, as to Two Things.

1. The

1. The Nature of it.
2. The excellency of it. And both theſe are worthy of our moſt ſerious and frequently-repeated thoughts.

1. The Apoſtle tells us what that *State* will be as to the *Nature* of it; of which he doth indeed ſpeak very briefly, but very fully. From what he ſaith, I may with higheſt confidence conclude, That it is ſuch a State as now deſerves to be the Object of the Saints *Deſire*; and when they are once entred into it, it will be eternally their *Delight*. It is ſuch a ſtate as now they may well long for, and hereafter they cannot but be ſatisfied with. Such a State, as that the Faith and Aſſurance of it, may and doth work in them Joy unſpeakable and full of Glory. Then raiſe your Thoughts and Conceptions to the higheſt pitch that you can, and inlarge them to the utmoſt, and tell us, if you can, what the enjoyment of it will do! But if you ask, What is that State? He tells you, It is *a being with Chriſt*: And that is Heaven in Epitome. Canſt thou, O Gracious Soul, give another fully to underſtand, how incomparably ſweet it is to have Chriſt here with thee? When he gives to thee but a look through the Latteſs; when he meets thee at an Ordinance; when he affords thee a ſhort Viſit and away; there I am, thou wilt want words ſignificant and large enough. And if ſo ſhort an enjoyment be ſo delicious, as all the world is nothing to it, what then will it be for thee to be with him? If *David* could ſay, Pſal. 23. *Though I walk in the valley of the ſhadow of death, I will fear no evil; for thou art with me*: Thou mayeſt well promiſe thy ſelf thou ſhalt want no good, when thou comeſt to be with him. Know, O Saint, the world will be well mended with thee: For as you have it in the 16*th* Pſalm, *In his preſence there is fulneſs of joy; and at his right hand, pleaſures for evermore.* Three things may here well engage our Meditations.

First, The Saints, when once gone from this dirty and troublesome World, ſhall be with Chriſt *in the ſame place*. Now they are in ſome ſenſe parted and at a diſtance, notwithſtanding that Spiritual, Myſtical, and Intimate Union which is between them. 2 *Cor.* 5, 6. *While we are at home in the body, we are abſent from the Lord.* Now we ſee him not: We are upon earth; he is in Heaven; and the Heavens muſt contain him for a time, how long we know not; but at laſt they ſhall be together in the ſame place. One *Earth* could not long

hold them; therefore he said to his Disciples, *John* 16. 7. *It is expedient for you that I go away*: And so it was, that he might prepare place for them; and that he might send the Comforter to them and that he might make Intercession for them. As for his peoples sake *he came from Heaven to Earth*, to teach them, to fight for them, to die for them, to conquer their Enemies, to pay their Debts, to make their Peace, to work for them an Everlasting Righteousness, and to purchase for them an Everlasting Happiness; so for their sakes *he returned from Earth to Heaven*, that he might keep the peace he had made, and give out to them of his fulness, and purchased blessings as in his Infinite Wisdom he see their Necessities and Interest require. And when their work is finished, and they prepared, they shall follow him; they shall away to Heaven also, and that *shall hold both him and them to all Eternity*: This he gave them the assurance of, *Joh.* 14. *I will come again, and receive you to my self, that where I am, there ye may be also.* This he also declared to his Father to be his Will concerning them, *John* 17. 24. *Father, I will that they also whom thou hast given me be with me where I am;* ——— *for thou lovedst me before the foundation of the world*: Which words of his plainly evidence his not loving distance between him and them, longer than needs, and how much his heart is set for the closest and fullest Communion: It was his joy that he went to the Father, and should be with the Father, and he would have his people with him, *q. d.* I would be with thee, and I would have them with me; let us be all together; then my joy will be full, and so will theirs too. Here the Lord stands *at their right hand*, therefore they shall never be moved, *Psalm* 16. 8. And after Death they shall *sit at his right hand*, and therefore they shall be satisfied. Then they shall be by him, and be daily his delights; rejoicing always before him.

2*dly*, They shall so be with him, as to *be the joyful spectators of his Glory*, Men are very much taken with sights, for the Eye affects the heart and fixing upon great and amiable Objects conveys to the Soul a great deal of pleasure. How doth the Eye of Faith by looking within the Veil, and beholding him that is invisible, revive the spirits, and raise the Saint out of his dumps, 1 Peter 1. 8. *Whom having not seen ye love; in whom tho now ye see him not, yet beliving ye rejoyce with joy unspeakable, and full of glory.* And if *believing* do so raise and ravish them now in the midst of so many things to afflict and depress them, what will the *heavenly vision* do, when they shall see him as he is! Alas! the sights of Faith here, are weak and imperfect, they are but as

in a glaſs darkly, we ſee but the back parts; the moſt ſanctified e can at preſent bear no more. *Thou canſt not ſee my face*, ſaid d to *Moſes*, Exod. 33. 20. that is not a thing to be done. *Moſes* uld not do that, tho he was a moſt holy Perſon, and had been ken up into a familiar Converſe with God. When our Lord Jeſus his ſtate of Humiliation and Abaſement, did let forth but one am of his Glory, it ſtruck the Soldiers down to the ground, hn 18. 6. *As ſoon as he had ſaid unto them, I am he, they went back-rd, and fell to the ground*: they could not ſtand before ſuch an manation; but in Heaven the Saints ſhall ſee, and be enabled to ar the ſight, yea, to rejoyce in it; the glorified Eye ſhall be ſo engthened, as to fix upon that moſt glorious Object, Pſalm 17. *ſhall behold thy face in righteouſneſs*; not thy back Parts, but thy ce; there they ſhall ſee him as he is. That Prayer of *Moſes*, *ew me thy glory*, ſhall then be fulfilled; they ſhall not only *his Goodneſs* that paſſeth before them now, the whole Earth is l of it; but alſo they ſhall ſee *his Glory*, that ſhall be manifeſted, t to the dazzling but delighting of their Eye: This was part of riſt's Will, which ſhall not fail of its accompliſhment, *John* 17. *ther, I will that thoſe whom thou haſt given me, be with me where I am, at they may behold my glory which thou haſt given me*: They love look, and I love they ſhould do ſo, therefore let them look eir fill.

Thirdly, The Saints ſhall be with Chriſt, not only as Spectators of s Glory, but *as Bleſſed ſharers and comportioners with him in Glory.* hough much of their Happineſs conſiſt in ſight, the Heavenly Viſi- being beatifical, yet that is not the whole of it; for there ſhall be uition as well as Viſion; the ſame God who doth here implant his race in them, will hereafter put a Glory upon them, *Pſalm.* 84. *he Lord God is a ſun and ſhield, he will give grace and glory*, each in the oſt proper place and ſeaſon for it; Grace on Earth, and Glory in leaven: Grace in their Minority, Glory when they come to their ll Age and Stature. Our Dear Lord Jeſus was pleaſed to come om Heaven to Earth, and from the Boſom of his Father, to a abernacling among men; and while here, he was at vaſt coſt and harges as to purchaſe a People for himſelf, ſo all good for that Peo- le, which he doth gradually impart to them now; and when he ath them with him in the Manſions above, he will fill their Trea- ures, and put them into the actual and compleat Poſſeſſion of all that Good which he purchaſed for them: He himſelf is at the Right Hand

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of the Majesty on High, and they shall be at his; he overcame is set down upon his Father's Throne; and when they have o come, he will grant to them to sit down upon his Throne, *Revel* He will come at the last and great Day in his Glory, and when he appear, *they shall appear with him in glory*, Colos. 3. *It doth not ye pear, what we shall be; but when he doth appear we shall be like him, we shall see him as he is*, 1 John 3. 2. He shall shine forth with bright and beautiful Rays as the Eternal Sun, and they as the Fir ment and the Stars; yea, their vile Bodies, or Bodies of vile shall be made like unto Christ's most Glorious Body, *Philip.* 3. N O Saints! It is the matter of your grief and complaint, that have so much corruption in you, and so little of Christ, and that are so unlike him; a Conformity to whose Image you ought to st and were predestinated to, *Rom.* 8. But there you shall be as like as ever you can look, *you shall be satisfied with his likeness*, Psalm so satisfied with it, as not to desire more of it than you shall ha there your Conformity to him shall be perfect both in Grace and G ry. Thus much concerning *Paul*'s Judgment of the Future State Believers as to the *Nature* of it, It will be a being with Christ.

Come we now in the second place, to consider his Judgment that State, *as to the Goodness and Excellency of it*, and that you h in these words, *it is far better*: It is better then; whensoever a G cious and Holy Person makes his last and great change, he make good one, he changeth so much for the better, that he will never any reason to repent of it. I pray therefore do you moderate y Sorrow, whom God hath deprived of such Relations, whose God ness you have no cause to call in question; be you satisfied as to the do not mourn over them: Weep if you please, for your selves a for your Children, but not for them, because they do not lose Dying, they are not at all the worse for Dying; *All things work toget for good to them that love God*, so *Paul* tells us, *Romans* 8. Yea, speaks of it as a thing *well known*; and Death doth so work as well as a thing else; it works notably for them, it doth them a great deal of s vice and kindness; it is good for them that they Dye; *It is expedie for them that they go away.* You would fain have had your near a dear Relations staid here yet longer, and Liv'd and Liv'd with y yet longer: And why so? That you might have been pleased a delighted, that they might have been more helpful and comfortabl to you: But is that fit? God hath the numbers of our Months with him and he hath appointed us our bounds which we cannot pass; and mu

God

God alter his Decrees, and add to those Months, and remove those bounds for you? Must the Will of God be croſt for you? Must not Heaven be filled for you? Must the Happineſs and Perfection of the Saints be deferr'd and put off for you? Must they ſtand here, after they are fully ripe for Glory, merely that you might be gratified and humour'd; or if not done, you break out into diſcontent? Know my Friend, whatever thy dark and melancholick apprehenſions are for the preſent, it is better as it is; and if thou didſt better underſtand the mind and will of God in what he hath done, thou wouldeſt be more reconciled to it, whatever thou doſt think might have been the comfortable fruits of thy Relation's longer continuance here; it is better as it is, for certain it is better for her. So our Apoſtle thought as to himſelf, and ſo he tells us in the Text, to be with Chriſt is (πολλῷ μαλλον κρεῖσσον) not only better, but far better; (*multò magis melius*) much more better. He ſpeaks as if he wanted words, and thought he could not ſpeak enough; it is much, very much better; it is a great deal better; or, as one Learned Man renders it, it is (*infinitis partibus melius*) infinitely better. But here the Queſtion will be.

Q. Than what is it better?

An. To that I Anſwer thus; It is better than any State that a Chriſtian can be in on this ſide the Grave, and of Heaven: Take it in theſe two things.

1. Being with Chriſt in Heaven, is better than any State here, when it is as good as the World can make it.
2. It is better than the beſt State here, when it is as good as his Spiritual and Goſpel Enjoyments can make it; when he hath both the Fatneſs of the Earth, and the Dew of Heaven too; when he hath both the Comforts of the Creature, and alſo the Smiles of God.

Firſt, It is better to be with Chriſt in Heaven, than any State here this World, *when it is as good as Earth can make it*, and there is the fulleſt confluence of Creature-delights. Suppoſe a Saint ſeated upon the upper ground, having his Belly fill'd with hid Treaſures, and refreſh'd with waters of a full Cup, ſwimming in all manner of Delights; the Envy of ſome, and the Admiration of others: Suppoſe him poſſeſt of a plentiful Eſtate, and bleſt with ſweet and dear Relations; let him have the Honour of a Crown, with Mines of Gold and

and Silver, and every thing here contributing to his delight: Suppose him a Person of a most even Temper of mind, and a most athletick, sound, healthful Constitution of Body; so that no unruly Passions do transport him, no Sicknesses discompose him, no Racking and vexing pains disease him, no unexpected disappointment of his hopes, nor unkind denial of his desires do Fret and Torment him, no clouds at all do Obscure his Day, nor threaten him with a Storm; but all is well within, and all Serene and Calm round about him. In a word, He can with *Esau* say, *I have enough, my Brother*; because he hath Health and Ease, Peace and Prosperity, and indeed more than heart can wish; yet I say, to be with Christ in Heaven, is better than all this: for if *Moses did esteem the reproach of Christ greater riches than the treasures of Egypt*, what is the Glory of Christ? What price and estimate will you set on that? If *David* reckoned that a Day in these his lower and outer Courts, were better than a Thousand elsewhere; what then is it to enjoy an Eternity? A constant and uninterrupted abode for ever in the Mansions above, the Habitation of his Holiness and Glory: Without all peradventure, that is an ignorant and dross Soul, which once imagines Earth to be better than Heaven; Creatures in all their Beauty, comparable to God and Christ.

Secondly, It is better to be with Christ in Heaven, than in any State to be enjoyed here, though it be *as good as Spiritual and Gospel Enjoyments can make it*; and if any thing doth make it good indeed, if any thing do render it grateful and delicious to an Holy Soul, it is these things; these are the best and sweetest of all his Enjoyments, these the Cream, the Flower and Quintescence; were it not for something of these, Earth would be an Hell to him, yea and Heaven would Heaven be too. *Psalm* 73. 25. *Whom have I in Heaven but thee, and there is none upon Earth that I desire beside thee.* Let the *Ark* (which was the Symbol of God's presence, and the place before which *Israel* was to Worship) be taken by the *Philistines*; and the good Wife of *Phinehas* thought it was not worth her while to out-live so great a loss; but being told that a man-child was born unto her, she called it *Ichabod*, and said, *the Glory is departed from Israel, for the Ark of God is taken*, and died presently. It is the Gospel, and Communion with God in the ways of the Gospel, that an Heaven-born Soul doth value a Nation by, and it self by; these are the things in which he placeth his chief Joy, and from which he fetcheth his strongest and most sovereign Cordials: The good man tells us, *Psalm* 84. 10. That *He had rather be a door-keeper*, (or as the Margin hath it, *che-*

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rather to sit at the threshold) in the house of his God, than to dwell in the tents of wickedness; he had rather chuse to pick up the Crumbs under Christ's Table, than to sit at the upper end of the Creatures Board, when it is furnished with the choicest Dainties: Where is the experienced Christian that doth not find himself at a loss for a word, when he undertakes to tell others what God hath done for his Soul? Who can express, with how much ravishing delight, he sits under the shadow of *Christ* at an Ordinance, and how sweet his Food is to his Taste! How he enjoys himself when he is led into the Banquetting-House, and there hath he the Banner of his Saviour's love spread over him? How greatly is he ravished when there is Peace spoken to him in a Sermon; that passeth not only all expression, but likewise all understanding? How is he rais'd up to the highest Admirings and Praises, when Divine Love is shed abroad in his Heart by the Holy Ghost; and an interest in Christ, and the Covenant, is Sealed to him in a Sacrament? or when he finds his Sails (after he had lain for a time Becalm'd or Wind-bound) filled with a fair or fresh Gale from the Spirit, or his Soul inlarged in Duty, so as to run the way of the Commandments; and in its Holy motions made like unto the Chariots of *Amminadib*. When the Spirit of God darts into him Beams of light; and by them so irridiates his Graces, that he can see them to be what indeed they are; and bears such a plain and full Testimony to his filial Relation to God, as he thereby is imboldened to go to the Throne of Grace, and Cry *Abba Father*: Then indeed is his Soul satisfied as with marrow and fatness; and then he doth with Triumphs sing; The lines are fallen to me in pleasant places, and I have a Goodly heritage: Yet to be with Christ is far better than all this; and that upon a Threefold account, *viz.*

Upon account of, { 1. The Purity, 2. The Perfection, 3. The Immutability } of that State.

First, The Future State, when the Saints shall be with Christ in Heaven, will be a *Pure* State. In this life when things are at the best there is a mixture; there is no Saint that hath so bright a Day, as that there is not in it something of a Cloud: He that is washed in the fountain opened for Sin and for Uncleanness, and hath made it the great part of his business to cleanse himself from all filthiness both of Flesh and Spirit: will upon a review, find there is still need

of waſhing his Feet: He is indeed made light in the Lord, and ſhines before men; yet when his Candle burns moſt bright, it ſtan in need of ſnuffing: Suppoſe him to be truly Gracious, yea eminen ly ſo; there have been upon him plentiful effuſions of the Spirit and out of the fulneſs of Chriſt he hath received Grace, yea Gra for Grace; yet after all this, there is in him Corruption as well Grace, Droſs as well as Gold, and Fleſh as well as Spirit. T Apoſtle *Paul*, as far advanced as he was toward Heaven and Glor could not for his heart ſuppreſs his Complaints and Groans; b muſt give himſelf a little eaſe by uttering them, and telling God a Man, what to his pain and ſorrow he felt within, *viz.* A Law his Members warring againſt the Law in his Mind; which was powerful as to be often prevalent, and bring him into Captivity the Law of Sin and Death, which was in his Members; and he co not chuſe but in a pang of deſire call and cry out for deliverance, a poor Gally-Slave would from his Chain and Oar, *Romans* 7. *O wretched man that I am, who ſhall deliver me from the body of death*! They that have the Comelineſs of *Chriſt* put upon them, not without ſomething of their own Deformities; and may in th caſe ſay, as the *Spouſe* did in another, I am comely and black t comely as the Curtains of *Solomon*, yet black as the Tents of *Ked* And Oh! How do the thoughts and conſideration hereof ma them aſhamed and bluſh to lift up their faces towards God: But the Future State, they will be clean every whit, and without Spot, Blemiſh, or Wrinkle, or any ſuch thing. Then there will be in the nothing to offend God; nothing to offend themſelves; nothing th ſhall be a cauſe of diſpleaſure to God, or of grief to them; nothi that ſhall ſully their beauty, or eclipſe their light; nothing that ſh diſturb their pleaſant reſt, or retard their Holy motions: The Inh bitant ſhall not ſay, *I am Sick*, nor ſhall he ſay, *I am ſinful*; He ſh neither be *Sick of Love*, as the enamoured *Spouſe* was, nor *Sick of Sa* as the humble and broken-hearted Penitent is. It is in that Sta in which the Church and her Children ſhall be Clear and Glorious the Sun; here they are, and while here, they will be but as t Moon with their Spots; which yet they are not, as ſome, proud

Secondly, That Future State in which the Saints ſhall be wi Chriſt, is a *Perfect* State: Whatever ſome deluded Souls have a do fancy to themſelves in this World, there is no ſuch thing as pe fection to be attained to here; tho that be not above the deſire a hope of the Babes in Chriſt, the meaneſt and weakeſt Saints; yet

is out of the reach of the talleſt, and beſt grown, and improved Saints while here: It is the mark that they have in their eye and aim, and at which they level; but when they have done their beſt, the beſt of them do while here, ſhoot ſhort, they cannot hit it; and while they are thankful for attainments, they muſt own and acknowledge defects and wants: There is a dimneſs in their eyes, and ſo their knowledge is imperfect; there is a weakneſs in their hearts, and ſo their Graces are imperfect; as a child, ſo they are perfect as to parts, but not as to degrees; there is ſomething lacking in their Faith, and in their Love, and in every Grace: They are progreſſive in their motions, going on and on every day, and from ſtrength to ſtrength, and yet at the end of every day they find that they have further to go, and therefore had need to gird up the loins of their mind; growth is the conſtant duty and buſineſs of a Chriſtian: That precept, 2 *Pet.* 3. *Grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt*, doth oblige the Saints as long as they live; there is none here can ſay, they are got from under the authority and binding power of that Command; and therefore none here have arrived at the meaſure of their ſtature: You know *Paul* had got much, he came not behind the chiefeſt Apoſtles, yet he had not enough, nor was he ſatisfied; and what was his caſe, is alſo the caſe of all the Saints while on this ſide of Heaven: Yea, and obſerve this, you will find it always true, thoſe of them that be the moſt Holy, are the moſt humble and hungry; thoſe that have moſt Knowledg, and moſt of the Spirit, are of all others leaſt in their own eyes, and furtheſt from dreaming of a preſent Perfection; they are moſt free to own it, that they have not already attained, and that they are not already perfect, *Philip.* 3, 12. But what was their deſire here, ſhall be their delight there; and all that which they hoped for here, they ſhall enjoy there; *they ſhall ſee Chriſt as he is*; clearly, immediately, face to face, as fully as humane Nature is capable of ſeeing him; and there they ſhall be like him, as like him as they would be; for a perfect Viſion of him will produce a perfect aſſimilation to him: There it is that God doth fill his Peoples Treaſures; and becauſe he deals ſo bountifully with them, there their Souls will enjoy a completeneſs of Reſt; there it is that they will for ever take up, becauſe there is (*â ne plus ultra*) no further they have to go, no higher that they can aſpire.

Thirdly, The Future State in which the Saints ſhall be with Chriſt, ſhall be for ever *unalterable*. Here, alas! There is very little of a conſiſtency, the beſt of men are ſubject to viciſſitudes and changes: *Da-*

vid indeed ſaid, *My heart is fixed, O God, my heart is fixed*; but not withſtanding his fixedneſs, he had his fluctuatings. Neither he nor his houſe was as a Morning without Clouds, or the clear Sun-ſhine. God *lifted him* up, and again *caſt him down*; ſometimes he was in the heights, and ſometimes in the deep, Pſal. 130. 1. *Out of the depths have I cried unto thee, O Lord.* Here they are Travellers, and but in the Wilderneſs, and therefore none have cauſe to wonder that they are frequently at a loſs; now for this, anon for that. How often do they find changes within them; their hearts are not always in the ſame frame, now lively, anon dead and dull; now enlarged, anon ſtraitned; now full of Faith, anon full of fears; now they mount up with wings as Eagles, anon they lye like Logs, or creep like Snails; and at other times they find a change upon them; their Bottle is empty, and their ways bedged up with Thorns. Many, very many of their Changes are for the worſe, ſo that ſometimes they are brought to a great loſs, not knowing themſelves, nor ſtate, but ready to conclude themſelves a company of Hypocrites. Their day is clouded, and their Evidences blurr'd, and their Peace broken. God wirhdraws the Beams that ſometimes he darted in upon them, and inſtead of chearing Smiles, they ſee nothing but angry and terrible Frowns. He withholds thoſe gracious Aſſiſtances, that ſometimes he was pleaſed to afford them, and now they are ſo troubled, that they cannot ſpeak as they ſhould, nor hear, nor pray, nor meditate as they ſhould; they cannot do any thing that they can ſavour, nor taſte any ſweetneſs in the Ordinances they attend; are as the white of an Egg, and the Duties they perform, are to them Abomnination. From the former they go away diſappointed, from the latter aſhamed, and from both diſconſolated, and poſſibly under a Temptation of throwing off all. But in the future ſtate, there ſhall be none of this; no ſuch afflictive Changes, there ſhall be no Soul-ſickneſs, no ſpiritual Infirmity or Weakneſs, no indiſpoſition of Mind, no angry hidings of God's part, no vexatious diſturbances, no Weight to depreſs, no Sin to beſet, no Devil to aſſault; his Arm is neither long enough nor ſtrong enough to through one fiery Dart among that bleſſed and peaceful Company; the old Serpent cannot wriggle himſelf into that Paradiſe of God. He that would not ſtay there to be happy, ſhall not return thither to be troubleſome; there ſhall be nothing to defile them, nothing to offend them. They ſhall be always with the Lord, and always fit to be with him; always ſinging *Allelujahs*, having their Souls ever in tune; ſome do conceive that there ſhall be

continual

ntinual Additions to their knowledg, tho never any want, yet an
larging of their Capacities, and at the ſame inſtant a filling of
em too. I do not contradict that Notion, nor will I diſpute it, it
pleaſant, the day will declare it; but whatever further Additions
ere may be, it is certain, there ſhall be no Diminution, they ſhall
ld faſt what they have. Their Sun ſhall not go one degree back-
ard, but being come to its *Zenith*, it ſhall continue; and of that
owledge, and Happineſs, and Glory, of which they are there
ade partakers, they ſhall loſe none, but be ſo far immoveable, as
lars in the Houſe of God, in a fixed and permanent Condition. So
ve I given you up my thoughts concerning *Paul*'s Judgment about
e Saints future State in the other World, which is a being with
riſt, and far better than the beſt Eſtate they are, or can be in, on
s ſide of it.

We now proceed to conſider the ſecond thing obſervable in the
xt, that is, the ſtirring or working of his Will and Affections in a
et Correſpondency with his Judgment; and this working of them
s in a way of deſire, *Having a deſire to depart.* As when good old
eon had ſeen God's Salvation, and got Chriſt in his Arms, he ſaid,
w, Lord, letteſt thou thy ſervant depart in peace. So did *Paul* here,
ving looked within the Vail, and ſeen ſomething of that which
d had there prepared for them that love him, *He had a deſire to*
art. From whence, by the way, it will be worth our while to ob-
ve this.

That *Paul*'s Deſires were, and ſo ours ſhould be, under the com-
nd and conduct of Reaſon: We ſhould be rational in our affecti-
, and in our actions: He was for that which was better; the
at and joint Cry of the *many*, was, *Who will ſhew us any good?*
l. 4. So that if it be good, let us have it, though it be an infe-
r good, an unſatisfying good; though it be a fading and tranſito-
good. But a gracious Soul, who hath been taught of God,
ghs, conſiders, and compares things, and meaſures out his affe-
ns to them, according to that degree of Goodneſs which is in
m. Upon leſs and lower goods, he beſtoweth a ſmaller love, con-
ding wiſely, That is enough for them, as much as they deſerve;
ſo his endeavour is to maintain, and to carry toward them with
indifferency of Spirit, according to that Command, 1 Cor. 7.
30. *Let them that have wives, be as though they had none, and they*
weep, as though they wept not; and they that rejoice, as though they
iced not; and they that buy, as though they poſſeſſed not. And then
they

they beſtow a greater Love upon a better Good; and the deare Love upon the beſt and higheſt Good. It is good to have Commun on with the Saints upon earth; and I love that, ſaith *David*, *Pſal.* 1 *O Lord, my goodneſs extendeth not to thee, but to the Saints, thoſe excell ones, in whom is all my delight.* He had a love of Benevolence f others, but a love of Complacency for theſe: Upon others he b ſtowed his Pity, upon theſe only he placed his delight. It is bet to draw nigh to God, and to have fellowſhip with him in Ordina ces: And *David* was more pleaſed with that, *Pſal.* 27. 4. *One thi have I deſired of the Lord, that will I ſeek after, that I may dwell in houſe of the Lord all the days of my life, to behold the beauty of the Lo and to enquire in his Temple.* He loved the Habitation of God's Hou and the place where his Honour dwelt; but of all things it is beſt be in Heaven: It is better to be with him there, than to be with people here; better to ſee him face to face there, than to ſee him the glaſs of Ordinances here; and therefore, ſaith our Apoſtle *have a deſire to depart*; a ſtrong, ardent, and impetuous deſire; I almoſt long to be gone; were there not one thing in the way, I co be impatient of any continuance here, in this dirty world.

Having a deſire, εἰς τὸ ἀναλῦσαι; *to depart*; the Original W hath divers ſignifications, and accordingly is diverſly rendred; it ſignifies to be *diſſolved*, or *reſolved*; which is done when thi mixed or compounded, are ſeparated and divided into the ſeve principles or parts of which it did conſiſt. Man is the compou made up of a Spiritual and Terrene part, the Soul and the Body; Death theſe two are divided, the Soul and Body are parted the from the other.

Again; the Word doth ſignifie to *depart*; ſo by our Learned Tr ſlators it is rendred in the Text. I have ſo long had mine abode h and truly to me it ſeems full long enough: I can very willingly move to another and better Countrey: I am with all my heart re to take my leave of Perſons and Things here: I wait but for word of Command, and ſo will draw up mine anchor, and l from hence, I will hoiſe up and ſpread my Sails, and with all poſſi ſpeed make toward another Port, that Haven of Peace and R which lieth in the uppermoſt Region.

Once more; This word ſignifieth to *return*; and ſo, as ſome the Learned conceive, *Paul* doth here refer to that paſſage of S *mon*, in *Eccleſ.* 12. 7. *The body returns to duſt, and the ſpirit to God gave it.* If you pleaſe, we will conjoin all theſe, and you may

ke them together. I know there will be a *Diſſolution*; my Soul and ody, which like two loving Friends have lived ſo long together, and ken part one with another in Weal and Wo, in Joy and Sorrow, uſt one day be parted; that knot which now moſt ſtrictly holds em together, muſt be untied; and I am not in the leaſt troubled at at Diſſolution, ſince I am fully aſſured, That it will be followed ith a cloſer Union, and fuller Communion between Chriſt and me. hen once I have dropt this mantle of Fleſh, I ſhall be taken up to e Father of Spirits. I know that I muſt *go from hence*; this world not my laſt home, nor the place of my conſtant abode. I am but a lgrim and Stranger here, as all my Fathers were; and I am ready be gone, ſo ſoon as the Meſſenger comes, that ſhall be ſent for me. m pleas'd with the thoughts of my Journey, becauſe it is but a de-rture from Earth to Heaven; from Friends, to a God; from poor nty aud leaking Ciſterns, to the Fountain of Being, the Spring-ad of Comfort, the Infinite Ocean of all Delights. I muſt *return*; vas ſent by my great Creator to act my part in the world; and en that is done, and my time is ſpent, I muſt go to him, to give account how my time hath been improved, and how my part hath n acted. I muſt go from whence at firſt I came, and I am heartily d of it, for then it will be better with me than it is w: I care not how ſoon, for the ſooner the better; for ough my body muſt be laid up in a dark and lonely Grave, l there putrifie and become meat for worms, and be crumbled into t, and ſo continue (for ought I know) hundreds of years; yet Spirit, my precious and Immortal Soul, ſhall return to God that de it, by whom it ſhall be graciouſly received, and welcom'd, and h whom it is beſt to be. This was that which he deſired. And here ould have you exerciſe your Thoughts and Meditations, upon that preſſion of his, *I deſire it*; and ſhall I offer you mine, which may ord you ſome Light and Aſſiſtance: Let us ſee whether there be ſomething of Greatneſs in it; whether it be not a lofty ſtrain, h a pitch as every man cannot flye; no, not every Good man. d ſo take theſe Three Things with you;

1. He doth not ſpeak of a bare Submiſſion in the caſe; nor,
2. Of being only contented to depart: But,
3. Of a Deſire he had to it.

Firſt, He doth not ſay, *I ſubmit to the will of God* herein. If he eaſe to call me away, and will not allow me a longer continuance re, I ſubmit, He ſhall diſpoſe of me. This indeed is unqueſtiona-

bly,

bly our duty, as in all other things, ſo particularly in this. It is revealed will of God, that all the living ſhall die, only ſome excepted, and *thoſe that ſhall be alive when the Lord ſhall deſcend Heaven with a ſhout, with the voice of an Archangel, and with the t of God, ſhall not ſleep but be changed, and caught up into the clou meet the Lord in the air, and ſo they ſhall ever be with the Lord.* 1 T 4. 16, 17. Otherwiſe it is appointed for all once to die. This is Divine appointment, the ſtanding and unrepealable Law of H ven, that all thoſe who inhabit theſe houſes of clay muſt go ou them, and put off theſe Tabernacles; and we muſt ſubmit, we ou to do it; the will of God (who is the ſupreme Governour and L ſlator) is to be the commanding and ruling Law, and therefore t muſt be no quarrel nor diſputes, but yielding when death knock our doors, and ſummons us: Whatſoever agonies and ſtruglings in nature at the time of diſſolution, there muſt be no rebellio our wills. And ſuch ought to be the frame and temper of our Sc when it is the good pleaſure of God to make breaches in our Fa lies, and to take away from us our deareſt and moſt deſirable R tions; a Child out of the arms of its Mother, an affectionate W out of the boſom of her Husband. Though you greatly delighte their company, and would have been very thankful if the threa their lives had been ſpun to a greater length, yet when the wi God is made known, and their time is come, you ought to ſtoop God: While the Child was ſick, *David* beſought God, faſted, lay all night upon the Earth, neither would he eat bread, but w he heard it was dead, he roſe from the earth, waſhed and anoi himſelf, and changed his apparel, went into the houſe of God, worſhipped, then to his own houſe, and did eat bread, 2 *Sam.* In diſpenſations of this kind there muſt be no diſcontent, no ri and Swellings of heart, no tearing your ſelves in your anger, no ing the reins upon your paſſions, no extravagant expreſſions, no ceſſive ſorrows, for even in that there is a ſpice of rebellion; an ſuch a time God in a ſpecial manner hath his eye upon you, and very curiouſly obſerve you throughout, not only your outward portment, words and geſtures, but alſo the inward frame of y hearts; what order is there, and whether your Souls keep ſile before him. And if you will be unruly, as Bullocks unaccuſtome the yoke, ſinning in your ſorrow, and kicking at the hand ſmites and wounds you, you may hear of it afterward, and fe to your coſt, for God doth know how to repeat his blows, and

multi

ultiply your wounds, and make deeper ones than he hath yet done. herefore it is your wiſdom to ſubmit to God, and hold your peace, *Aaron* did when God deſtroyed his two Sons with a moſt tremen-ous ſtroke in the very act of their ſin. This then is your duty, wiſ-om and intereſt; an humble yielding to God doth nearly concern d highly become you. But holy *Paul* did not ſtop here. It is not a re ſubmiſſion that he ſpeaks of, without all peradventure he was me up to this; but then he went beyond it. Nay more,

Secondly, *Paul* doth not ſay ſay here, *I am contented to depart.* It true, he tells us in this very Epiſtle, *Phil.* 4. 11. *That he had rned in whatſoever ſtate he was, therewith to be content*; and it muſt granted that is a great and excellent Leſſon, and we ſhould all of beg of God that he would teach it us, and be our ſelves ſtudying d conning of it. And they are all very happy Men and Women, ho have taken it out, as *Paul* hath done, for therein they have cured themſelves from thoſe inward Gripes and Convulſions with hich others are tortur'd, and have admirably provided for a com-rtable Enjoyment of themſelves, whatever Changes and Afflictions ey may meet with in their paſſage through the World. We ſhould pray and labour, that we may be brought to ſuch a paſs, as to able to ſay, *Here I am, let the Lord do to me, and with me, what meth good in his ſight.* If he doth not ſee fit to bring my Condition to my Spirit, I will make it my endeavour to bring my Spirit wn to my Condition. I could indeed be glad to have a larger are in the comforts of the Creatures, that ſo I might be the more e from thoſe ſolicitous Thoughts and carking Cares that now much oppreſs me. I could be glad to enjoy a greater fulneſs, and be placed in an higher Orb and Sphere of Activity, that thereby I ight be put into a better capacity of being uſeful and ſerviceable in y Generation; but if my God will have me mean, and low, and oor, I am content to be ſo; for he beſt underſtands my Temper, d my Diſtempers; what will be my Advantage, and what my rejudice; what Sail I can beſt bear, and what Condition I can beſt anage, therefore he ſhall chuſe for me. I could be glad to live yet nger in the World, and ſo ſee the good of his choſen, and the eace of *Jeruſalem*, and my Family comfortably provided for, and y Children all brought home to God, diſpoſed of in the World, d happily ſetled; but if God will ſhorten my days, and cut aſun-er the Thread of my Life, before theſe things be effected; if God ill have me to dye ſhortly, and ſo break off the purpoſes of my

heart, I am content. I will live at his ordering, and I will dye t
at his ordering. He knoweth what is beſt, and therefore what
doth, I will count ſo; whatſoever pleaſeth him, ſhall pleaſe me, t
for no other reaſon, yet for this, Becauſe it pleaſeth him. But t
great Man *Paul* did not take up here neither. For,

Thirdly, He ſaith, He had a *deſire* to depart, or to be diſſolv
What others do fly from, his Soul did work out to, as a deſirable O
ject. What! barely to ſubmit to a departure, meerly to be conte
ed with it, is too low, and too little. It would be a diſhonour
God; if there were that, and no more, it would be a diſparageme
to Heaven, and a baſe unworthy caſting of Dirt and Reproach
the Face of that Glory which is above; it would give People ca
to think the ſtate of Saints in Heaven is no better than their ſt
here; nay, that it is not altogether ſo good; and of this our Apoſ
would by no means be guilty. Content to depart! yes, that I am, and
abundantly ſatisfied about it, that I do deſire it. I long to have
Summons, Oh! when will that day come that will cloſe mine E
and on which Angels will come to carry my aſpiring Soul into
boſome of *Abraham*! I was once in *Paradiſe* in the third Heaven,
what I ſaw, did ſo delight me, that I long to be there again, to
fixed there, and there to take up my eternal abode; when,
when will it be that my Father will ſend for me home, τὴν ἐπιθυμ
ἴχων. I have an ardent and flaming deſire to depart. I ſtand u
Tiptoes, and am reaching out unto that ſtate. Never did Bo
School more long to break up, and go to his Mother, than I do t
to my God and Saviour. Never did Bride or Bridegroom more l
for their Wedding-day, than I do for my Dying-day. Theſe wo
in the Original do, as Learned *Zanchy* obſerves, ſignify more t
barely to deſire; for ſimply to deſire, may amount to no more than t
a ſudden Motion, a tranſient Flaſh, a momentary Paſſion, which
Jona's Gourd, ſtarts up on a ſudden, and doth as quickly van
Whereas, when the Apoſtle ſaith, *Having a deſire*, he doth pla
intimate to us, both the vehemency and permanency of the thi
that his Soul ſtood that way, it was immovably ſet for a Departu
His deſire was ſuch, as had a great ſtrength and ardour in it,
which would laſt, and not abate any thing until it was accompliſh
I deſire to depart, and ſhall go on to deſire it, until that wiſht-
day comes, in which I ſhall actually go; till my Soul be ſet at liber
and upon its flight under the heavenly Convoy, to that bliſsful pl
where my Lord and Saviour is. So I have finiſhed the ſecond th

obſerv

ſervable in the Text. We now come to the third, which there in-
ed obtains the firſt place, *viz.*

The *ſtrait* in which at this time our Apoſtle found himſelf, συνέχο-
ἐκ τῶν δύο. I am in a ſtrait betwixt two. The word, according to
Criticks, ſignifieth ſuch a ſtraitning as is that of a City, when it is
ſely beſieged by a ſtrong and vigilant Enemy; ſo that there is no
tting out, nor coming in; ſuch a perplexity of mind as that a man
t an utter loſs, not knowing what to do, nor which way to turn
n. This was *Paul*'s caſe, unto this loſs was he brought: He had two
ngs before him, one of which muſt of neceſſity be, but which of
em, conſidering his Circumſtances, he ſhould make choice of, he
d not know. He was in a kind of *Æquilibrium*, the Scales did hang
en, and he could not tell to which ſide he ſhould incline.

Queſt. But here it may be asked, How came this to paſs? What ac-
unt is to be given hereof? Or what was it that did thus puzzle the
oſtle, and reduce him to ſo great a ſtrait? Unto this I ſhall anſwer,
ſt, Negatively; and then Affirmatively. Firſt, Negatively, and
t in theſe three things.

Firſt, *Paul* was not brought into a ſtrait *by the fore-thought of thoſe*
ins and Agonies which dying Perſons feel; thoſe great difficulties there
in ſhooting the Gulf. It is very hard and tedious for ſome to un-
ſs in the Evening of their day, the Garment of Fleſh goeth hardly
The pangs of Death are many and great in ſome poor Creatures.
s true, it is not ſo in all; there are thoſe to whom an eaſy and com-
table paſſage is granted: *there are no bonds in their death*; they paſs
ough their day with a great deal of comfort, and at night are
ought to bed with a great deal of eaſe; they have not any violent
rows, nor ſtrong Convulſions, nor mighty Wreſtlings, but they
away in a Sleep, and ſweetly breathe out their precious and pre-
red Souls into the Arms of God, the Boſom of Jeſus, that Bed of
ices, and pleaſant reſting-place. But it is not thus in all, no, no,
to ſome, yea, to many, death comes like its ſelf, a King of Terrors,
th a moſt grim and ghaſtly countenance, handling them roughly,
the great affliction of the Relations, who are forced to with-
aw, as unable to bear ſo diſmal a ſight; and to the aſtoniſhment of
-ſtanders, who cannot give the Narrative of it unto others, with-
t mingling it with Sighs and Tears. How hard a matter do ſome
or Creatures find it to dye? Fain they would, but cannot: How
ng are they about the work, before they can diſpatch and finiſh
? How many a Sigh is fetcht, and Groan is ſpent, before they can

ſend forth the laſt breath? Specially they find it difficult to dye, w
are called out to ſuffer Martyrdom; thoſe who are ſlain for
Word of God, and the Teſtimony of Jeſus, which they hold, w
have felt the very worſt that Death could do, the utmoſt of
Rage and Fury, being put to the moſt exquiſite Tortures that
Wit and Malice of inraged Enemies, aſſiſted by Hell its ſelf, co
poſſibly invent. Some being put upon the Rack, where all their Bo
have been diſlocated; and others upon the Wheel, where all th
Bones have been broken; and others made a Burnt-Sacrifice, be
committed to the fury of mercileſs Flames, and gradually conſum
in a ſlow Fire, and at laſt reduc'd to Aſhes; which human Nat
could not have born with that invincible Patience which they expre
had they not been ſupported by the Divine Power, and had preci
Cordials given them by the Inviſible and Gracious Hand of the
Comforter, which our dear Lord Jeſus promiſed to ſend his Chu
and People, that he might be with them; and who being a Spirit
Wiſdom and Love, will not fail to afford them the moſt Sovere
refreſhings, in the time of their moſt preſſing neceſſities. But th
dying agonies did not move *Paul*; we do not find him concer
about them: As he made it his great deſire to live as God wo
have him, holily, exemplarily and fruitfully, fighting the good fig
and keeping the Faith; ſo he was free to dye as God would h
him. That God who did order and cut out the work of his L
ſhould chuſe the kind and manner of his Death. I have indeed he
ſome truly Gracious Perſons ſay, They were not afraid *to be d*
becauſe ſure of an Eternal Happineſs in the other world; hav
their Evidences for Heaven ſo fairly written, that they could
and read them; but for all that, they were afraid *to dye*, becauſe
the difficulty of the paſſage: So was not *Paul*; for he did not a
doubt of his Care and Goodneſs, who *having loved his own, lov*
them to the end, and in it too. He did not in the leaſt queſtion, b
the ſame God who was with him in the Work of his Miniſtry, and
the way he did take, would never leave him nor forſake him, b
be alſo with him in the valley of the ſhadow of death; and therefore e
there, *he would fear no evil.*

Secondly, *Paul* was not in any ſtrait *upon the account of any unc*
tainty about his future State, not knowing what would become of hi
or where his lines would be caſt next, or whither he ſhould go af
Death. He was a wiſer man than not to ſecure (as the Proverb
the main chance; and I heartily wiſh there were more of that t
Wiſd

ſdom to be found among the Children of Men; and that they uld live leſs for time, and more for Eternity. As for mine own rt, it is to me no matter of wonder that ſome wicked meſſare aid to dye; I rather wonder, that any of them are not. Such as ve lived all their days in a total Neglect of God, and Diſobedi-ce to his known Law, and the commiſſion of Sin with greedineſs; whom there is left nothing, but a fearful expectation of Fiery lignation, that ſhall devour them: they are many of them ſelf-ndemned, and what can they look for but a like ſentence from the ream Judge? if conſcience within caſt them as a company of Per-s worthy of Death, and fit Fuel for the burning, they may well nclude the ſame from him who is greater than Conſcience, and oweth all things: Nor do I think it ſtrange, that ſome good men unwilling to die, thoſe I mean who are clouded and benighted, d in the Dark about their ſpiritual State, know not what to make themſelves, but want their evidences for Heaven and Glory; ei-r never knew they had any, or now they are ſo blur'd and blot-, they cannot read them; they dare not go to God as their Fa-r; nor look to, and lay hold on Jeſus as one that loved them, and ve himſelf for them, and waſhed them in his Blood; they are not e to fix the Anchor of their hope within the vail. How can he be ling to go, that knows not whither he goes? Such do underſtand ething of Heaven and Hell, and conſider what it is to lie in the bo-m of *Abraham*, and what in a Bed of Flames; what to be ſatisfi'd h the love of God, and what to be tormented with the divine Fu-what to ſing Allelujah with Saints, and what to roar with De-. They conſider the length of Eternity, what it is to enter into immutable State, and they cannot poſſibly be reconcil'd to Death, they know it will do them a kindneſs; they cannot be willing to with it, till they know it will carry them to a comfortable place Reſt and Happineſs. Would you be delivered from the fear of ath? Would you be able to bid it welcome, and Triumph over Then clear up your Evidences, that you are turned from Darkneſs Light, and from the power of Satan to God; and that having en indeed born of the Spirit, and made Partakers of Grace, you likewiſe the Heirs of Glory; for they muſt of neceſſity be in a eadful agony of Soul, who ſee and feel they muſt die, their Fleſh nſumes, and their Strength fails, and they have much ado to fetch ir Breath; they muſt die, that Deſeaſe will carry them off; but the ſame time they conclude, at leaſt, greatly fear they ſhall be damn'd,

damn'd, as well as die, and go down not only into the Grave, into the bottomless Pit, from which there is no Redemption.

But this was none of *Paul's* case: He had been wiser for him and God had been better to him than that his great concern sho be so uncertain. He knew that since to him *to live had been Christ die would be gain*; this he had told the *Philippians* but a little be he did in the Text mention this his strait. He also tells us in 2 *Cor.* That *he knew that if our earthly house of this Tabernacle were dissol we have a building of God, an house not made with hands, eternal i Heavens.* He should change a sorry Cottage for a Glorious Pal And he also knew, 2 *Tim.* 4. 7, 8. *That having fought a good fight, finished his course, and kept the faith, there was laid up for him a C of righteousness, which he was sure God the righteous Judg would give at that day.* All was safe, and he was sure, knowing whom he believed; and that he was able to keep that which he had commi to him. And Oh that all that read this Sermon would be persw to bestow their care and pains this way; give all diligence to m your Calling and Election sure, and by your present faith and l ness, your humble, close and exemplary walking, so order thing that the testimony of your Consciences may be the matter of present rejoycing, and when you come to die you may be at no about it, but ready at a call, counting the day of your death be than the day of your birth, and so going with gladness out of world, into which you came crying.

Thirdly, *Paul* was not brought into this strait *by any jealousie spicion that he should lose by the change*, and be a sufferer by his de ture from hence. He had no such thoughts as these, that it w make more for his interest to continue where he was; or that the move which he was to make at death, would be to a more uncom table place; he had felt the burden of sin, and met with the unk ness of the world, and had a great deal of hard usage. He k that at death he should go not out of an *Egypt* into a Wilderness out of an howling *Wilderness*, and from among beasts of prey in *Canaan* flowing with what is inconceivably better than milk and ney. Death indeed will be to the detriment and prejudice of all wicked of the world, profligate and profane wretches, unsound rotten hypocrites, lifeless formalists, who having a form of go ness deny the power thereof. It is highly desirable for them to tinue here; because whensoever they die, dying what now they they *are utterly undone.* Many of them now have high places,

g

t honour, and plentiful eſtates, they are the worlds darlings, dled upon her knee: but when once they die, they *loſe all:* they e it behind, and carry nothing with them but ſin and guilt. Death n it comes, ſtrips them to the skin; as they came into the world, hey muſt go out naked; and there will be no merciful compaſſi- e hand found to clothe them in the next. Here the rich Glutton l deliciouſly every day, and had doubtleſs his bottles of wine, it be his Healths and Huzza's too; but in the next World, he d not by all his intreaties obtain of Father *Abraham* one drop of r for the cooling of his tongue, though he was grievouſly Tor- ted in Flames. But though wicked men *loſe all* by dying, *Paul* ſure he ſhould *loſe nothing*; for he had told us before, that to *to dye was gain*; no loſs at all, but great gain; it was a very d bargain he ſhould make; and in the Text he tells us, that to ith Chriſt is far better; this he knew, he was ſure of it, he had the leaſt doubt in the caſe; he was ſure he could leave nothing ſo d behind him, but that he ſaw thoſe things before him that were er: What loſs was it to *Elijah* to drop his Mantle, as he was nding and mounting to Heaven? Where he ſhould at his firſt en- ce be cloathed with a Robe of Glory: God doth by Converting e call his Elect and choſen people *out of the world*, ſo that the d knows them not, owns them not, but hates and perſecutes them, hey loſe nothing by it, for then he calls them out of darkneſs in- is marvellous light; then he calls them *unto his Kingdom and Glory.* doth at death call them to come up to another place, *come up r.* He ſends for them from all their beloved Friends and Relati- here, from all their comfortable poſſeſſions and enjoyments, ſo theſe places ſhall know them no more; but then he calls them the *Church militant*, where they are often put upon hard ſervice, have their conflicts and wounds, to the *Church Triumphant*, where ſhall have their Palms, and Thrones, and Songs of Praiſe. He them from waiting at the Poſts of his door, and ſitting at his ſhold, to a lying in the Boſome of his Everlaſting Love: So that an in none of theſe things find what we are enquiring after, *viz.* thing which had put this Holy man into a ſtrait: What then was it? ſwer.

ourthly, and Affirmatively, thus, The *Apoſtle* had two things be- him, two Intereſts in his eye; and for each of them there were ſtrong and weighty Arguments; by means of which, he was a Needle between two Load Stones, and by them drawn firſt

one

one way, and then another: ſo that as he had ſaid in the foreg
Verſe, *Which of them he ſhould chuſe, he wot not.* If you ask, W
theſe two things were, you will eaſily underſtand by conſulting
context, take it thus: One thing was Dying, and thereupon a g
to *Chriſt*, and being with him, which he knew would be *gain to*
the other was an abiding here, and continuing yet longer in
Fleſh to attend upon his Office as an Apoſtle and Servant of
Chriſt, and to engage yet further in the work of the Goſpel; w
he knew would through a concurrence of the Divine Spirit and
ſing turn *to the gain and advantage of the Church*, by bringing in
that were without, to the acceptance and obedience of Faith;
alſo by ſtrengthning, comforting, eſtabliſhing and building up
higher in Knowledge and Grace, thoſe that had been alr
brought in. Now theſe two things, the Apoſtle doth accordi
the Wiſdom and Grace given him of God, compare togethe
one Scale of the Balance he laid his own Gain and particular Ad
tage, which would be the infallible and immediate conſequen
his Death: In the other Scale of the Balance, he laid the Chu
gain, which he rationally concluded would be the deſirable and
py effect of his Life and Miniſterial Labours; and in his judg
the Scales did hang even, ſo even, that if a liberty of Elect
Choice ſhould by God be granted to him, he ſhould be at a very
loſs, not well knowing to which ſide he ſhould incline, whi
theſe two he ſhould chuſe. And thus, good man, he was as a p
preſt and ſtraitned between two things, and two affections co
ry the one to the other: Namely, a deſire of being preſent wit
Lord, though abſent from the Brethren; and a deſire of being
ſent with the Brethren, and helpful to them; though in order the
to, he muſt conſent to a being for a time abſent from the Lord.
this caſe he ſcarce knew what to do: That ardent and im
Love which he did bear unto the Lord Jeſus Chriſt, would pu
upon chuſing and deſiring a departure hence; for where the ca
is, there would the Eagles be: and where Chriſt is, there woul
Chriſtian be: That principle of levity which is in the ſpark,
not more naturally carry it upward, than a principle of
Grace in the heart of a Believer doth carry him out in earneſt d
and longings to be with Chriſt: But then again, That ſincer
very great Love which he had to the Brethren, did produce in
an humble and holy willingneſs to continue yet longer here: H
deſirous to dye, that he might enjoy Chriſt; but he had learned t

himſelf for the ſake of the Brethren. Theſe two things had ch weight and worth in themſelves, and ſuch an influence and pow- upon him, that he was divided in himſelf, and knew not well upon hich he ſhould fix his choice: Upon the conſideration hereof, I find e Learned *Zanchy* breaking out into this pathetical and admiring xclamation, *O cor vere Apoſtolicum, in quo & Dei & proximi perfecta vi- bat dilectio:* O Heart truly Apoſtolical, worthy of ſo excellent a aint, ſo great a man as *Paul*, highly becoming ſo eminent an fficer, as an Apoſtle of Jeſus Chriſt, in which there was ſuch a ure and vehement Flame, both to God and to his Neighbour! ere was indeed the Spirit of a Saint; here was a Chriſtian in his eauty and Glory; here was Love doing its perfect work, both ward Chriſt and to his Intereſt; toward firſt the Perſon of Chriſt, hom it longs to embrace and enjoy; and towards the people Chriſt, whom it is alſo free to ſerve. Thus have I done with the ird and laſt thing in the Text, *viz.* the Strait in which *Paul* was, d how he came to be brought into it; wherein there is an evident ſcovery of the excellency and nobleneſs of this great man's Spirit: t he was inlarged and ſet at liberty again, as you find in the two erſes immediately following the Text, *Nevertheleſs to abide in the ſh is more needful for you; and having confidence, I know that I ſhall ide and continue with you all, for your furtherance and joy of Faith; at your rejoycing may be more abundant in Jeſus Chriſt for me, by my ming to you again.* This he knew would be, and ſo long as it was r the Glory of God and their good, he was very well pleaſed: ne requeſt indeed he had to make to them, that while he continued mong them, he might live comfortably among them; that they ould not be his Grief, but Joy, while they practice what he eached, and lived up to the Myſteries he reveal'd, and thoſe ex- llent Rules he laid down, Verſe 27. *Only let your converſation , as it becometh the Goſpel of Chriſt.* Thus have I with all the conveni- nt ſpeed I could make, run through thoſe things which are con- ined in this Scripture, and endeavoured in an expoſitory way to xplain and open them to you. The only thing which according o promiſe at our entrance into this Diſcourſe, doth remain further o be done, is to draw up ſome Doctrinal concluſions from the hole, and preſent them to you, which I ſhall with God's Aſſiſtance o, and in few words diſpatch every one of them, leaving you to nlarge upon them in your own Meditations, and commending both hem and you to the Divine Bleſſing for improvement.

First, observe from these words, *that Death is a departure*, or going from hence; Here you are now, and some of you have been so a long while, so long as that others are weary of you, and possibly you are weary of the World, but you will not be here always; there is a day coming which will be your last day here, and there is not one of you can tell when that day shall come. In the Morning the Sun arose upon *Sodom*, in all his Beauty and Splendor; but before Night the City with all its Inhabitants were made a Sacrifice to revenging-Justice and burnt to Ashes. How many Young ones are taken from us on a sudden in their beauty and strength, when their bones are full of Marrow, and their breasts of Milk; and in that Providence God doth speak to you that survive, and gives you fair warning, you had need be serious while you are Young, for you may die while you are Young; there is great Reason why you should betimes be weaned from the world, from the sins, vanities and follies of it, from the comforts and delights of it; for it may be you shall leave the World while you are Young. Oh that such thoughts as these may be repeated, and frequently return upon our minds, and make due impressions; since you must be gone from hence set not your hearts upon any of those things which are here; though they seem never so admirable, and you have found them never so delightful, yet use them and love them as becomes them that are Pilgrims and Strangers. Often think of leaving all, and so sit loose from all. While you have these things in your hands, keep them out of your hearts, and provide for your departure: He that must go and that at a minutes notice, and cannot tell when that will be, and is undone if he be unfit, had need lose no time, but speed his preparation as much as he can: It is the great Command and most Gracious Council of our dearest Lord, *Be ye ready*. Let other things alone, take no thought what ye shall Eat and Drink, or wherewith ye shall be Cloathed; bestow your thoughts, and care, and pains about this, that ye may be ready, fit to dye, and fit to appear before your Judge: For any thing that you or I can tell, we may *Dye presently*, for the number of our Months is with God, not with us, our Breath is in our Nostrils, and it may be stopt in a Moment: Let every one therefore set their houses in order, and let all labour first to set their hearts in order, as that though we should dye *presently*, yet we may dye *preparedly*, and go to our Grave as a shock of Corn in its season: It is no matter at all *how quickly* any of us dyes, nor of what disease, nor in what manner, so that we be but *fit to dye*; he that is *prepared* to dye, may very well be *free* to dye.

Second

Secondly, When Gracious and Holy Souls go from hence, they go to Christ: It was the joy of our Deareſt Lord, when he had the proſpect of his nearly approaching Death, that he could ſay, *Joh.* 17. 11. *Holy Father, now I am no more in the world, but theſe are in the world, and I come unto thee.* I muſt leave the World; and I muſt leave theſe too, but I come unto thee: So it may well be a matter of joy to a Godly man or woman, when the day of their departure is at hand; when they muſt ſay, I ſhall be no more in the World, my dear Relations and Friends I ſhall be no more with you; we have ſo many years lived comfortably together, and in the Fear of God, and now we muſt part; yet a little while, and ye ſhall ſee my face no more; and then they can ſay, Now my deareſt *Jeſus* I come to thee. Alas! When Graceleſs and Wicked Wretches go out of the World, they go to a company of ugly Devils and Damned Spirits; they had a communion with Devils here, and that *out of choice*, and they ſhall have a communion with them hereafter *whether they will or no.* But as for you, O Saints, be glad and rejoyce; you at Death ſhall go to Chriſt; and let the conſideration hereof promote your care of doing your preſent Duty: Now labour for as great and intimate acquaintance with him as you can poſſibly get; now let your hearts work and run out to him with the ſtrongeſt vigour of an intire affection; bid him moſt heartily welcome, and uſe him with utmoſt kindneſs whenſoever he comes to you; when he doth by his Spirit at a Dyty, at an Ordinance, or any other time give you a Gracious viſit, be ſure to make much of him, and rejoyce in him, and be his joy, and then you may delight your ſelves in this aſſurance, that when you go to him, he will bid you welcome, and to all Eternity rejoyce over you, as the Btidegroom rejoyceth over his Bride.

Thirdly, A being with Chriſt in Heaven, is the beſt of beings. This is the top of the Saints perferment; this the higheſt round in the Scale of the Creatures happineſs; there is no imaginable life to be compared to a *Life unto Chriſt* in this World, and a *Life with Chriſt* in the world to come; there is no Company like unto his Company, no Preſence that hath in it ſuch a fulneſs of Joy and Pleaſures for evermore, as are to be meth wit in his Preſence, and his Father's, and Spirit's: It is good to be with Saints, very good to ſit under Ordinances, but it is beſt of all to be with Chriſt in Glory. When our Lord *Jeſus* was transfigured upon Mount *Tabor*, and had there with him *Moſes* and *Elias*, with three of his Diſciples, *Peter* in a Tranſport cryed out *It is good, Lord, to be here*: But how good ſoever it was to be

there, it is unſpeakably better to be with Chriſt now that he is glorified, and in Heaven, where he hath with him an innumerable company of Angels, the general Aſſembly and Church of the Firſt-born. As I ſaid before, ſo I ſay again, Call to mind all the Comforts that this world is capable of affording you, and let there be the fulleſt confluence of them; ſuppoſe that every ſtep you take ſhould be upon Roſes, and every meal you ſit at, ſhould be a Splendid Royal Feaſt made up of the Choiceſt Dainties, a Compoſition of Delights: Suppoſe all the days you live ſhould be *Halcyon*, and every night your ſleep ſhould be ſweet to you; and each morning as ſoon as you awake you ſhould be entertained with glad tidings of great joy; yet all theſe things put together, would not make up a life by the thouſandth part ſo ſweet, as is a life with Chriſt. The *Sun-ſhine* of the Creature is nothing to the *Shadow* of a Saviour; What then are his Beams? What his Glory? *Paul* tells you, *It is far better*: And upon this it follows, That

Fourthly, *Death is deſirable*; not indeed *for its ſelf*, becauſe it is the fruit of Sin, and a part of the Curſe; but upon the account of its *Conſequences*: As Phyſick is not at all deſirable for its ſelf, being bitter and unpleaſant, yet it is deſirable for the ſake of that Health and Eaſe, which through the Bleſſing of God it doth produce in the Patient that takes it. Death hath but a bad look, a grim countenance; but yet it comes upon a good Errand; it hath the hands of *Eſau*, which are very rough, but its voice is the voice of *Jacob*, ſpeaking Peace and Comfort to a Child of God. You ſee here in the Text, that *Paul* deſir'd it; and he very well underſtood himſelf; he knew there was ſufficient, yea, abundant reaſon for his doing ſo. It muſt be acknowledged, That Death was at firſt threatned as a Curſe, and ſince the Fall it hath been inflicted as the Puniſhment of Sin. But *God* for the great Love wherewith he loves his People; and for the ſake of his Son our dear Lord Jeſus, hath as to them turned that Curſe into a Bleſſing. That which was a part of the Curſe, is now the high-way to all Bleſſedneſs, as matrers do now ſtand; *not to dye* would be a loſs, a prejudice to the Saints, *Job* 7. 16. *I loath it, I would not live always*; if I might I would not, *i. e.* here in this world; It is a very great aggravation of the miſery of the Damned in Hell, that they cannot dye, death flees from them; tho they deſire it and ſeek it, and earneſtly call after it, yet it will not come, nay it cannot; The hopes of Annihiliation would be grateful and pleaſant to them; fain they would not be, but be they muſt whether they will or no. But

Death

ath will come to a Child of God; would he not live always? then hall not. Only to him Death comes in the fitteſt ſeaſon, not till work be done, and he be ripe for Glory; he goeth to his Grave ſhock of Corn in its ſeaſon. If Spiritual Death be taken away, ch ſeparates between the Soul and God, Natural Death can do hurt, tho it doth for a time ſeparate between the Soul and the y. Now from this Truth, two things do neceſſarily follow.

irſt, That *Death is not to be feared by a Believer:* There are other gs enough which are the proper Objects of our Fear; and it would ur folly not to fear them: Of theſe things, *Sin is one*: Do not li- to its voice, nor comply with its motions, nor ſet your hand to work; though it come with the moſt tempting ſmiles, and alluring rms, ſtand at a diſtance from it, and bid defiance to it; for its is more bitter than wormwood. *God is another*, Jer. 10. 7. *Who ld not fear thee, O King of Nations, for to thee it doth appertain?* It art of that natural worſhip which is due to him; fear him as ldren a Father; rejoyce at the remembrance of his Holineſs, and the Lord and his Goodneſs; fear to break his Commands, and buſe his mercies, and thereby provoke him to withdraw from his aſſiſtances and comforts, and to ſet upon you the marks of diſpleaſure. *Your own hearts are another*; if he that truſts in his heart be a fool, then to be afraid of our ſelves, and of our own ts is a ſpecial piece of wiſdom. As the heart of man is knotty crabbed, ſo it is treacherous, deceitful above all things, and de- ately wicked; therefore let us watch our hearts, and be jealous our ſelves with a godly jealouſie. But be not afraid to dye. A iſtian ought to be at God's ordering. Be willing to live as long as will have you, though it be an afflictive and troubleſome life, gh it be a ſickly and painful life, though it be a mean and poor *Job* could ſay upon his Dunghill, in the midſt of outward and rd anguiſh, *Job* 14. 14. *All the days of my appointed time, I will till my change ſhall come.* Wait with patience; live out of a prin- e of obedience to God, and then be willing to die when God will you. Death hath loſt its ſting, and now you may play with it. reconciled, and therefore will not be unkind, nor do you a miſ- f. It is your Father's ſervant, and therefore cannot go beyond his miſſion; the Scripture tells you, 1 *Cor.* 3. 21, 22. *Death is yours, ell as life.* It is a part of your intereſt. You owe a great deal to h, as it puts an end to all your ſins and ſorrows, and as it is a paſ- , though a dark one, to Heaven and Glory.

Secondly,

Secondly, *The Death of those who died in the Lord, is not upon that account to be bewailed by those their near and dear Relations that survive them.* Indeed, as it is a loss to the Family and Friends, and to the Nation, and to that part of the Church which is here, a sense of it and a sorrow for it is to be allowed them, and commended them; for it is no other than their duty. It is a sign of a bad heart and of approaching evil, when *the righteous perish, and no man lays it to heart*, Isa. 57. 1. Only that Sorrow is to be kept under command, and within those bounds that Religion and right Reason set it. Tho over their Graves we may *drop our Tears*, we must not *drown our selves*. But the more deeply sensible we are of our loss, the more careful and diligent we ought to be, about the improving and making it up. Have we lost much of the Creature? then let us labour to get so much the more of *God and Jesus Christ*? There is not any loss here below, that we can meet with, but if we will be found in the way of our duty, it may, yea, for certain it shall be repaired and made up to us. But the Death of Holy, Gracious Persons, is not to be bewailed upon their account: They stand in no need of any of our Sighs or Tears: Their case doth not call for it. Tho they die in their Strength and Prime, in their Youth, or in their consistent state, yet they did not dye too soon. They liv'd as long as *God would have them*, and that was long enough. They do not dye *too soon*, who when they dye go to *Christ*. Rev. 14. 13. *Blessed are the dead that dye in the Lord.* They are not miserable then, but happy, yea, more happy than ever they were before. When thou thinkest, *My Relation is dead*, follow that thought with this, *My Relation is blessed.* Now she lives indeed; now she is happy indeed. The life she had here, does not deserve the name of a life, if compared with that life which she now hath with Christ.

Fifthly, *A truly, yea, an eminently Gracious Person may be in a fear about dying-work.* When *David* was almost consumed with the hand of God's hand, He prayed, *O spare me, that I may recover strength before I go hence, and be seen no more*, Psal. 39. 13. When *Hezekiah* was commanded by the Prophet from the Lord, *To set his house in order, for he should dye and not live*; *he turned his face to the wall, and prayed and wept sore*, Isa. 38. 1. *&c. Paul* here was in a *strait*, but that proceeded from a more noble Cause, than that of many. He was brought into it by the dear love he bare to *Christ* and the Church. But how many are brought into it by a fond and foolish love to the world: They could be willing to go to Christ, were they not loth

leave their Earthly Comforts, Relations and Poſſeſſions. They uld live to ſee their Children grown up, well diſpoſed of, and pro-led for in the world; but they may live to ſee them their Sorrow d Shame, their Vexation and Torment. Others are in a ſtrait, and aid to dye, becauſe they do not know whither they ſhall go when y dye; they want aſſurance of the Love of God, and their own ernal Salvation; for which want, they may poſſibly thank their n ſupine careleſsneſs and neglect, not having given, as they ought, ligence, yea, all diligence to make their Calling and Election ſure. thers are in a ſtrait, by reaſon of thoſe ſevere Rebukes and Wounds hich they receive from their own Conſciences: They have been off om their watch, and Temptations from *Satan* or the world have oke in upon them, and maſtered them; and their own Corruptions ve prevailed againſt them; and their Conſciences, inſtead of being eet *Comforters*, prove their dreadful *Tormentors*; by means where-, they, poor Creatures, know not how to look *God* in the face; d ſo they know not how to look Death in the face: And indeed it nnot but be very ſad and diſmal with any one who is in this condi-on, and at the ſame time thinks in good earneſt, that his death is hand: Therefore let it be your work by utmoſt diligence and con-nt care of holy walking with God, to prevent ſuch ſtraits as theſe; t weaned hearts; ſit looſe from the world; do your duty; keep ur ſelves unſpotted; commit your all to God; clear up your Evi-nces; make up your Accounts; and get all things ſet in order, at when you come to dye, you may have nothing elſe to do.

Sixthly, *The Intereſt of Chriſt and his Church ſhould be preferr'd be-re our own particular Intereſt*: Thus *John* the *Baptiſt* did, when ſome his Diſciples told him, *He to whom thou bareſt witneſs, baptizeth, and men come to him:* They thought their Maſter's Glory would be ereby eclipſed: Obſerve now his Anſwer thereunto, *John* 3. , 30. *The friend of the Bridegroom, which ſtandeth and heareth him, joiceth greatly becauſe of the bridegroom's voice; this my joy therefore is lfilled; he muſt increaſe, but I decreaſe.* They could not bring him tter and more welcom news. Our *Apoſtle* here judged his abiding the fleſh was more needful for the Saints, in order to their furthe-nce in the way to Heaven, and the increaſing of their Joy of aith, and thence concluded, he ſhould abide and continue with em, and was, upon mature deliberation, free to do ſo. It ought to ſo with us. We ſhould be willing to be kept out of our *Reſt*, ſo ng as we have any more *work* to do for God. We ſhould be content

to

to ſtay for our future *Reward*, ſo long as we may be *further ſervic* in the world. And indeed it is richly worth a Believers while to here until he hath diſpatch'd all that for which he was ſent hith and not to have Death put in its ſickle to reap him before he be rough ripe. You have a great deal of Reaſon to long for Hea becauſe of the Company, Happineſs, and Glory, which are there be enjoyed; and becauſe of that noyſom body of Death, which you carry about with you; and becauſe of the Temptations, A ctions, and various Troubles you meet with here. Yet be not *imp ent*; but all the days of your appointed time, do you as *Job* wait till your change ſhall come: You will loſe nothing by ſtay God's time; which is in all things the beſt. The greater Service do for him either in an active or paſſive way, the more weig ſhall your Crown be.

Laſtly, *Whenſoever, and about whatſoever it is that we are brought a ſtrait, it is our wiſeſt way to commit the buſineſs to God, and leave the termination unto him.* When the *Scales do hang even* in our Judgme let *God*, before whom all things are naked and open, have the *turn of them.* It is ſaid of *Moſes*, Deut. 34. 5. That he *died according to word of the Lord*; at the *Mouth* of the Lord; ſo it is in the *Hebr* Some read it, The Lord *commanding* him. [illegible] *Annotations* t der it, by the *Ordinance* of the Lord, or at the *Appointment* of G It is not fit that we ſhould have the prolonging or contracting of Lives in our own hands; that Power is beſt and ſafeſt in the hand that God whoſe right it is. The *Church* ſaid, *He ſhould chuſe their heritance for them*; let us alſo ſay, He ſhall chuſe for us the time our continuance here, and of our departure from hence. If we w to chuſe for our ſelves, very few, if any, would chuſe well, but ſo of us *would dye too ſoon*, and others of us would *live too long*. Let therefore refer it to *God*: While he is pleaſed to add to our day, us conſcientiouſly mind our duty, living to the beſt purpoſe that can, and ſerving our Generation according to the Will of God; then we may ſatisfie our ſelves with this, That we ſhall be *ſure to in the beſt time.* In a word, Let every one of us be willing to here, until God ſend for us: And then the good Lord put us ſuch a frame, as that when we are ſent for, we may be willing to

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